

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 9, Vol. LIV.

Monday, February 29, 1892.

Price One Penny.

INFLUENCE AND SPHERE OF WOMAN.

[CONTINUED FROM PAGE 117.]

UPON the conclusion of President Cannon's remarks, the meeting was addressed by

PRESIDENT JOSEPH F. SMITH,

who said: I feel grateful to have the privilege of meeting with you this morning. This is a conference of the Relief Societies of this Stake, as I understand it. I do not know but this is the first opportunity I have enjoyed of meeting at one of these conferences; at least, it is the first for a great many years.

I was much pleased with the remarks of President Cannon in praise of woman; for, when I reflect upon it—and I do not often forget it—I remember that my mother was a woman; and my sisters and daughters are women. I have a very tender regard for the sex. I have faith in them, I believe in them, and love to see them happy, pure, virtuous and prosperous.

I understand that one, at least, of the objects of these societies is that the women of the Church of Jesus Christ of Latter-day Saints may improve and avail themselves of every opportunity possible for the culture, improvement and benefit, not only of those who are in favorable circumstances and are blessed with the necessities or comforts of life, with peace and happiness, good homes, husbands, fathers, etc., but also of the poor and the needy, the over-burdened, the ignorant, the untaught, and those that lack experience and knowledge to perform the varied duties devolving upon them in their spheres in life. In looking at this matter, it seems to me that there is a very great field of labor for the societies. For, notwithstanding all the good things that have been said, and all the good things that may be said of the mothers and daughters of

Zion, if we pause to reflect about it we will see that there is great room for labor in the direction of improving the condition of women, not only in domestic, but in social and secular as well as religious matters, and not only in moral, but in physical advancement; in politics as well as in the bettering of the condition of our domestic relations. I believe it legitimate for these societies to look after the welfare and happiness of the sisters in relation to their domestic affairs.

Where a woman, being a wife and mother of children, and the head, next to her husband, of her household, is lacking experience, knowledge and influence with her family in regard to bringing them up in the way they should go, and in the knowledge of the principles of the Gospel, and with regard to her conduct generally as a member of the Church of Jesus Christ of Latter-day Saints, I believe it is perfectly legitimate for the Relief Societies to strive to alleviate her condition and give her aid and comfort, and try to enlighten and encourage such persons, strengthen their hands where they are weak, build them up where they lack, and enable them to proceed as they should in those households. I do not know whether this is considered a part of the duties of Relief Societies, still, if they do not so regard it, I think it is a legitimate thing for them to do. No one can reach the mothers and daughters of Zion in their homes and domestic relations, and in their personal affairs, so well as their sisters can. And those who have experience and intelligence will be enabled to impart great good to those that need in these directions.

Speaking of the influence of women over their husbands, I concur very heartily with President Cannon in this matter; and I am thankful to add this by way of bearing my testimony, and to offer my congratulations to the sisters that they do have such wonderful influence over their husbands; that, as a rule, the mothers in Zion, the mothers of Israel, are the very best women that live in the world, the best that can be found anywhere. And therefore the men, as well as the women, are to be congratulated that these good women and mothers in Zion have such influence over their husbands, for it is exerted for their good; and also that they have such influence over their children, for it will be exerted for the welfare of their children, and for the good of their neighbors and associates. The good influence that a good mother exercises over her children is like leaven cast into the measure of meal, that will leaven the whole lump; and that as far as her influence extends, not only to her own children, but to the associates of her children, it is felt, and good is accomplished by it.

And, sisters, you do not know how far your influence extends. A mother that is successful in raising a good boy or girl to imitate her example and to follow her precepts through life, sows the seeds of virtue, honor and integrity and of righteousness in their hearts that will be felt through all their career in life; and wherever that boy or girl goes, as man or woman, in whatever society they mingle, the good effects of the example of that mother upon them will be felt; and it will never die, because it will extend from them to their children from generation to generation. And especially do we hope for this in the Gospel of Jesus Christ.

Now that the kingdom of God is about to be established in power and

glory upon the earth, and that God has set His hand to accomplish His work, never more to be destroyed, the good seeds that are sown to-day are destined to bear fruit, and cast their seeds to again grow and again to bear fruit, and still again to cast the seeds of righteousness on the earth, until righteousness shall reign in the earth and flow like a river, and wickedness shall be uprooted.

Now, the Lord will accomplish this work, and he will do it in His own way. He is laying the foundation of this work in the hearts of the mothers and fathers of Zion just as fast as they will let Him. He is working with the material that He possesses; He is working by the exhortations of His servants; and He is striving to make them what they ought to be now, in order that their children may eventually be better than they, and more susceptible to the influence of the Spirit of the Almighty, and better adapted to the enjoyment of those influences that come from God than the fathers have been, traditionated as they are in the follies and prejudices of the world.

It is a great work that we are engaged in. These conferences of the women—the mothers and the daughters in Zion—are excellent; the responsibility placed upon the women in these associations will result in good; every organization of the Church is designed for good. The organization of the Church of Jesus Christ of Latter-day Saints itself, its purpose and spirit, and the force and effect of the work we are engaged in, are all good, and are all calculated to make good men better men, and good women better women.

And it is a good thing we have found something that is calculated to make women equal in their spheres and callings in life with their husbands, their fathers and their brothers. There is something in "Mormonism" calculated to make women helps meet for their husbands in every sense of the word. Not as in the world, for they—especially those that are possessed of wealth—are pursuing a course to make their wives toys, so to speak; to make them dolls, if you please; they treat them, not as their equals, not as their reasonable companions, but merely as objects of flattery, of admiration, feigned or real, and for the gratification of their carnal desires. This is wickedness and abomination in the sight of the Lord. This is the thing that President Cannon has been speaking of, which will end in the degeneration and final destruction of the race, if not stopped. The Lord is endeavoring to introduce among this people principles of righteousness, that the world may be saved from this condition, and be delivered from the terrible fate that awaits them, if they continue to take the course they are pursuing.

Now, when I look at my wife I want to look at a woman who realizes the responsibility that is upon her; one who can share with me my responsibility, and will bear with me, as far as it lies in her power, the burdens and responsibilities of my household, and who is able to stand shoulder to shoulder with me in bearing this responsibility. "Mormonism" is calculated to develop just that kind of women; make them self-reliant; give them opportunities to acquire and possess knowledge for themselves; to gain experience, to understand the truth, to learn to

do business, and to comprehend the responsibility of and how to manage their families. I think this is a very proper thing. It is certainly more consistent than the idea of making woman a mere toy, a mere ornament, a sort of holiday affair, a show window puppet, by draping and adorning her person, and wasting her time in idleness, in balls, theatres and parties, and relieving her of all responsibility of the family. I think that is one of the most potent causes of domestic unhappiness, strongly tending to immorality and corruption, which are destroying the foundations of society and preparing the world for destruction. That kind of spirit and that kind of habit I am opposed to. I like to see women enjoy life with every privilege and right which they can consistently desire, and I do not know of any blessing or right that I would withhold from them. I want to see them enjoy every privilege and blessing, and such labors as will best qualify them to help bear off the kingdom of God upon the earth, and establish the principles of righteousness in the hearts of the children of men.

Just as much depends upon you concerning the progress of this work as upon the Elders. Of course you do not preach as much as some of the Elders do; but I can tell you that I have seen sisters go out into the world on visits, and they would accomplish about as much good, and in some instances far more, than an Elder could do, in breaking down prejudice, enlightening the minds of the ignorant, in bringing those that were sitting in darkness to the knowledge of the truth and to the light of the Gospel. And I believe it would be a good thing if the sisters could occasionally visit their relatives in the East or West, or wherever they came from, and carry with them the spirit of the Gospel. I think they would accomplish more good than could be accomplished by the Elders in some things. But it is not expected that women could go out on missions as men do.

I am glad to be here, and to be associated with those that love the work of God. I believe I love the truth. The Lord has put it into my heart to love this work; and I love those who love it, and I wish to be associated with them eternally. Therefore, I rejoice with you this morning, and I pray God to bless the Relief Societies throughout Zion.

While coming up here this morning with Aunts Zina and Bathsheba, we were talking over the future of these societies, and Aunt Zina mentioned that the seventeenth of next March would be the anniversary of the organization of the Relief Societies by the Prophet Joseph, in Nauvoo, and she desired that something might be done to commemorate that event. It seems to me it would be a proper thing for all the societies in all the wards of the various Stakes of Zion to meet together in their associations, and all the societies of the city, in a place like this (the tabernacle), and the sisters in the outer settlements meet together, and let them get up and work to a programme, and have a time of rejoicing. One thing, it strikes me, as an appropriate thing to do on the occasion, would be to have some one in each society get up an essay or historical sketch on the organization of the Relief Societies, giving a history of them from the day they were organized. And some of these could be published,

giving a history of the associations and the good that has been and is being done by them. This would be a good thing to do; and I think it would meet the approval of the Presidency of the Church. It will be fifty years the seventeenth of next March since the organization of the Relief Society; and it will be your jubilee.

We were also talking about building, in some central place—say in Salt Lake City or Ogden, or in each of these places—a hall where you could hold your conferences and your society meetings. Build it upon a plan that would be self-sustaining, so that you would not have to call for contributions from the society to pay rent or taxes. But build a good society hall; the lower story would rent and bring in something to help the poor. I do not see why it would not be as profitable to do this as to enter into making quilts, or to go around and collect means in order to feed and clothe the hungry and naked. If you could build, say in Salt Lake City, on a street where business is growing, a piece of ground could be got now at a reasonable figure; the increase in the value of the land would be equal to the taxes. And besides having a place for meetings of your own, the building being convenient for renting for stores, for social re-unions, etc., would bring you in a handsome revenue by and bye to help the cause along. It looks to me as though that would be a profitable thing to do.

[TO BE CONTINUED.]

GREAT BRITAIN'S LIQUOR BILL.

THE total amount spent on intoxicating drinks in the United Kingdom during 1891 was one hundred and forty-one millions and a quarter sterling. This huge sum means an expenditure of £3 15s. per head, reckoning women and children as well as men; or £18 15s. for each family of five persons. Comparing the amounts with those presented a year ago, we find, as is generally the case, an increase, amounting this year to a million and three-quarters. In foreign and colonial spirits, indeed, there has been a decline; but this has been largely overbalanced by the increase in home-made spirits and in beer. In the two latter classes the rise has been respectively £1,333,778 and £1,129,869; in the two former the fall has been £591,664 and £146,778. The net rise is what we have stated; and as the decrease has been in the more expensive drinks and the rise in the cheaper, we may assume with melancholy confidence that working-class drinking has increased during the year. The only pleasant consideration to be set against this is that the growth has not been quite so great as in the years 1889-90, from which Dr. Burns infers, with a confidence that many people will hardly share, that "we may hope that the tendency to increase will now give place to a tendency in an opposite direction." If this hope could be entertained with certainty, not even the most treasury-minded of chancellors of the exchequer would seriously regret it. But the basis of the inference is slender. One year is too slight a foundation on which to rest such a belief.

The statistics of consumption enable us to compare in a curious way the

drinking capacities of the three kingdoms. The returns of separate towns and counties are not given, so that Englishmen may still hope that no English city comes quite up to Glasgow and Dublin in its rate of consumption; but there is no doubt that, taken altogether, England takes the lead in this race in which to win is the reverse of an honor. This fact is chiefly accounted for by the prodigious consumption of beer in England; for as far as spirits are concerned, Scotland and Ireland drink much more per head. England, including Wales, with a population of 29 millions, consumes spirits to the value of $27\frac{1}{2}$ millions sterling; Scotland, with a population of four millions, drinks spirits worth $7\frac{1}{2}$ millions; and Ireland, with 4,700,000 mouths, consumes £5,720,000 worth of spirits. Thus the northern kingdom retains a proud pre-eminence in whisky; but England, not to mention the eight millions' worth of brandy, rum, and rye whisky that she consumes, drinks what would seem to be an unfathomable ocean of beer. The amount put down to her is no less than $27\frac{1}{2}$ millions of barrels, costing the enormous sum of £78,567,673. Reckoned in cost per head, this more than reduces the balance, for it brings the English expenditure to the large sum of £20 7s. 6d. per family of five, while Scotland pays for drink £16 5s. per family, and each Irish home of the like dimensions succeeds in taking its fill for a cost of £10 11s. 8d. It must be confessed that those seventy-eight millions for beer are a figure that it is hard to be proud of. It means that down the national throat there flows enough to provide the country with two navies and two armies, with the civil service thrown in—or very nearly so. It means that the beer drunk in one year would pay the interest on the national debt for three; or that, if funded for nine years, it would pay the whole debt and leave us with no more interest or annuities to pay. Or, from another point of view, it amounts to a probable fifteenth part of the whole national income—that is, everybody in England may be considered to spend six or seven per cent. of his revenue on beer, and twelve per cent. of his revenue on beer, wine, and spirits taken together.—*London Times*.

FACTS AND EVENTS.

During the month of January 350 persons were sentenced to either imprisonment or exile in Siberia. They were suspected of being associated with Anarchist intrigues in Russian Poland.

A novel craft, called an ice locomotive, eight feet long and forty inches high, was tested on the Hudson River at New York on February 20, and made thirty miles per hour. The inventor, Mr. Mubry, says he is now constructing one that will travel on ice at a rate of 100 miles an hour.

In the recent elections in Japan there was considerable tumult arising out of political partizanship. At some places the rioters attacked and defeated the police. The disturbances were so great at Saga that the election had to be stopped. There was severe fighting in the streets, during which a number of people were killed.

At Athens, Greece, on February 14, a Protestant church was assailed during service by a mob, which forced the doors of the building, brutally maltreated the worshippers, destroyed the interior fittings of the building, burned the baptismal and marriage registers and other books, and inflicted such further damage as they could before the military arrived and dispersed them.

The steamer *Missouri* will leave New York on March 12 with 2000 tons of flour for the starving peasantry of Russia.

A laborer at Bristol attempted, on February 20, to drink twelve half pints of beer in twenty-five minutes, on a wager. When he had drank the seventh he dropped dead.

An explosion of gas from burning coal seams occurred at Cheyenne, Wyoming, U.S.A., on February 21, displacing 100 acres of land. The explosion was heard a distance of thirty miles.

A box of peaches—containing thirty-six—recently arrived in London from the Cape of Good Hope, and was sold for £4, being over 2s. for each peach. The flavor and appearance of the fruit were uninjured in transportation.

Mrs. Anna Margaret Montagu, wife of a justice of the peace at Portstewart, Ireland, is to be tried for manslaughter, for having tied her three-old daughter in a dark room, for punishment, until the little one strangled to death with the foul air.

A heavy storm visited Europe on February 18 and the three following days, the weather being unusually cold. The fall of snow was very heavy, and along the coasts of Ireland, England, France and Spain there was much damage to shipping, with considerable loss of life.

Advices from Siberia state that the Buddhists there are being subjected by the Russians to terrible persecutions. The police hunt them down, tracking them even to the depths of the forests, and when captured they are flogged and tortured in order to convert them to the orthodox faith. Even delicate women have been subjected to this treatment.

On the night of February 13 a remarkably fine display of the aurora borealis was witnessed in the northern part of the United States. It was visible from the State of Iowa to the Atlantic—a distance of 1500 miles. A peculiarity of the phenomenon was its effect upon telegraph wires, over which it was, for nearly two hours, impossible to transact business with any degree of accuracy; though the wires were so surcharged with electricity from the atmosphere that for intervals of three or four minutes at a time messages could be sent between New York and Albany without the aid of the regular batteries. The aurora seemed to occupy the whole of the northern heavens, and was beautifully marked, the coloring being clear and distinct. News from Sweden and Russia states that similar unusual displays were witnessed in those countries on the same evening.

At Texarkana, Texas, U.S.A., on February 13, Mrs. Jewell, a young farmer's wife, was outraged and terribly maltreated by a negro named Coy, who fled, but was captured, by a posse of citizens, on February 21. It was decided to hang him, and he was about to be drawn up to a telegraph pole when some one shouted "Burn him!" The cry was taken up, and the mob decided to adopt the suggestion. Coy was taken outside of the city and chained to the stump of a tree. Several cans of kerosene oil were poured over him, and Mrs. Jewell was called on to set fire to it. She came forward, supported by two men, as she was too weak to walk without assistance, and applied a lighted match to the negro's clothes. Coy was soon wrapped in flames. He shrieked for mercy, and died in fearful agony. Mrs. Jewell stood, with folded arms, watching until he died. The crowd which witnessed the horrible scene numbered from 4000 to 6000 persons.

A train on the New York Central railway was entered on the evening of February 20, by a gentlemanly looking passenger, who made his way to the express car, after the train started, and killed the messenger in an attempt to secure valuables in the car. The train was stopped, but the desperado kept the train hands back with his revolver, and deliberately taking possession of a locomotive on a side track ran it on to the main line and started off. The train men followed with the passenger engine on a parallel track, and gradually overhauled the runaway, who reversed his engine and let his pursuers pass. Back and forth went the two engines, until finally the murderer jumped down and tried to escape in a cart. The sheriff had gathered a posse, however, and soon captured him. He proved to be Oliver Curtis Perry, the noted train robber, who has been wanted for some time for his crimes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 29, 1892.

THE CARDINAL DOCTRINES OF "MORMONISM."

THE Latter-day Saints have been receiving considerable attention from the press of Great Britain during the past few months, and their position has been discussed from various points of view, mainly antagonistic. In some of the articles they have been made an object of ridicule; in others gross misrepresentation has been freely resorted to, the hatred exhibited therein being inspired by anything but a Christian spirit; while a few public journals have sought to deal fairly with the subject under consideration. Among the latter class is the *Scottish Pulpit*, in an article called forth by the holding of a conference in Glasgow, recently. That paper does the unusual kindness of publishing the Articles of Faith of the Latter-day Saints, thus giving its readers an opportunity of examining and judging for themselves.

But in one regard the writer in the *Pulpit* falls into a grave error, albeit it is a common one. He says he obtained his "information from three gentlemen from Salt Lake, occupying positions in this country as missionaries," and as part of that information states that:

The founder of "Mormonism" makes the polygamous doctrine the cardinal one of the faith.

Now, no "Mormon" missionary made a statement that would bear that construction, for it is contrary to the fact. The writer of the article evidently had such a strong predilection for the popular but erroneous idea of "Mormonism" that he injected his own opinion, it may be inadvertently, thus doing an injustice to the missionaries, whose knowledge and views are directly opposed to the assertion which he attributes to them.

The principle of marriage is a doctrine of the Church of Jesus Christ of Latter-day Saints; it is the union of husband and wife, by divine authority, for time and eternity; it is the eternity of the marriage covenant. This is celestial marriage: a union for the celestial or heavenly world, as well as for the mortal probation. The doctrine of marriage includes, under certain conditions designated by the Lord, plurality of wives. But to say that the latter feature is "the cardinal doctrine of the faith" is an absurdity, especially in view of the fact that ninety-five per cent. of the

married persons among the Latter-day Saints are not, nor have they been, in the polygamous relation at all ; it would be much more reasonable to claim that monogamy, and not polygamy, was the cardinal doctrine. In reality neither of them is ; nor is the doctrine of marriage itself, which embraces both. It is cardinal or fundamental only to the institution of the family relation. People are not debarred, according to the faith of the Latter-day Saints, from salvation because they are in an unmarried state. They may remain in a condition of "single blessedness" if that is their choice, and the door to salvation in the kingdom of heaven is open to them. But if they would enter the estate of husband or wife, with its blessings and responsibilities, they can do so only by obeying the doctrine of marriage ; and when a man and a woman are united under proper conditions and by proper authority, they are husband and wife.

It is true that the practice of plural marriage, even to the limited extent that it did exist, has ceased among the Saints, because their duty as members of the Church requires them to conform to the constitutional laws of the land ; and the anti-polygamy laws of the United States—where the question was an open one—are now determined by the highest judicial tribunal to be constitutional. But the assertion of the *Pulpit* that the "Mormons have decided to abandon, at least, in the meantime, their views upon the marriage question," is a mistake. There has been no occasion to suggest an abandonment. Those views are : That marriage is ordained of God ; that, when the ordinance is properly celebrated, the union of husband and wife is eternally bound in the heavens ; and that the constitutional law of the land in which people reside must be conformed to in this as in all other practices. The Latter-day Saints maintain and promulgate these views on the marriage question ; they are not changed from the revelations given through their first President, the Prophet Joseph Smith.

There is really little excuse for newspaper writers being in error as to what are "the cardinal doctrines of Mormonism." They are easily ascertained by inquiry from Church members or by reading Church literature. The missionaries eagerly seize upon every opportunity to declare them to the people ; and surely they are plain enough to be recognized without difficulty. Here they are :

- 1.—Faith in the Lord Jesus Christ, who is the Head of, and directs the affairs of His Church.
- 2.—Repentance, or the forsaking of sin.
- 3.—Baptism by immersion for the remission of sins.
- 4.—The laying on of hands for the gift of the Holy Ghost ; the ordinance of baptism, laying on of hands, and all others, to be performed only by those having Divine authority to act in that particular calling.
- 5.—Resurrection, or the reunion of the body with the spirit when the dead are called forth.
- 6.—Eternal judgment, or the rewarding of all persons for their works, according to the principles of justice.

These are the cardinal doctrines of "Mormonism"—the Gospel of Christ—and without their operation there is no salvation in the kingdom of God. They were taught by the Lord Jesus and His servants in ancient

times; they are taught by His servants to-day, in obedience to His revealed will. The *Pulpit* speaks truly when it says:

At bottom, the faith of the Latter-day Saints is sound and healthy, and its aim at restoring and revivifying primitive Christianity is one which must recommend itself to a very large section of the community in an age whose tendency is distinctly materialistic.

The faith embraced by the Latter-day Saints is Christianity restored to earth by a heavenly messenger, as revealed by the Lord to the Apostle John, in the prophetic vision given on the Isle of Patmos. Blessed are they who obey its divine principles, giving heed to the voice of the Good Shepherd, and remain faithful to the end, for they shall have part in the first resurrection. J. H. A.

THE first meeting house for Latter-day Saints in Indian Territory, U.S.A., is now in course of construction, and will be ready for occupancy in the early autumn. It is located at Manard, Cherokee Nation, eight miles northeast of Fort Gibson. Mr. W. H. Hendricks, postmaster at Manard, and who has been a warm friend to the Elders, generously granted a piece of land near his home for a house of worship, and on Sunday, January 24, the missionaries in Indian Territory met on the spot selected, at the edge of a small prairie, and dedicated the ground for the sacred use to which it will be put. Liberal contributions have been made to defray the expense of erecting the building, the people for sixty miles around having proffered assistance. The next conference of the Indian Territory Mission is to be held at the Manard meeting house, commencing on the 15th of October next.

THE *New York Times* says: "Harvard archaeologists are now making every effort in Honduras to obtain intelligent clews of the history of what is supposed to have been a race of people as ancient as the Egyptians. The pyramids found there, combined with the style of hewing stones, erection of buildings, etc., would indicate that a race of enlightened people had existed there centuries ago, of whom no other records exist." Years before the discovery of the most important ruins now known to exist in Honduras, the Lord revealed the record of the ancient inhabitants of America. The Harvard archaeologists, like many others who possess much worldly learning, refuse to accept the work of the Lord in this matter, but in their endeavors to secure some other historical account of the nations who formerly inhabited the western continent, they are continually bringing forth incontrovertible evidences of the truth of the Book of Mormon narrative. To that record they must yet turn for an authentic history of the races whose ruined cities and crumbling palaces are an object of their curiosity.

SHEFFIELD CONFERENCE NOTICE.—On Sunday, March 27, 1892, the Sheffield Conference will be held over 80 and 82, Division Street, Sheffield. Services at 10:30 a.m. and 2:30 and 6:30 p.m. An invitation is extended to all seekers after truth to be present.

ARRIVALS.—The steamer *Amsterdam* arrived on February 16, at Rotterdam, where Elders August Carlson, of Ogden, and Levi Pearson, of Peoa, Utah, disembarked, and proceeded immediately to Copenhagen. They are appointed to labor as missionaries in Scandinavia. Elder John J. Huber, of Payson, Utah, was on the same vessel, but landed at Boulogne, whence he departed for Bern, to labor in the Swiss and German Mission. All were well.

Hon. Francis Armstrong, formerly mayor of Salt Lake City, was one of the passengers who arrived in Liverpool by the steamship *Adriatic* on February 21. Brother Armstrong will pay a brief visit to relatives in the Newcastle Conference, which place his parents emigrated from when he was quite young; he will visit France on business, returning to New York in about a month.

RELEASES AND APPOINTMENTS.—Elder Willard T. Jones is released, owing to ill health, from his labors as Traveling Elder in the Birmingham Conference, to return home.

Elder George G. Eyre is released from his labors as Traveling Elder in the Liverpool Conference, and is appointed to labor as Traveling Elder in the Leeds Conference.

Elder Joseph F. Schoenfeld is released from his labors as President of the Turkish Mission, as the climate is injurious to his health, and is appointed to labor in the Swiss and German Mission.

Elder Don C. W. Musser is released from his labors as Traveling Elder in the Swiss and German Mission, and is appointed to preside over the Turkish Mission.

Elder John E. Myers is released, owing to ill health, from his labors as Traveling Elder in the Leeds Conference, to return home.

MEMORIAL TO CONGRESS.

THE following has been adopted by the Utah legislature, and forwarded to Congress; it was opposed in the legislature by the liberal party members, but the democrats, who constitute two-thirds of the legislative body, were unanimously in favor of the memorial:

To the Honorable Senate and House of Representatives of the United States in Congress assembled:

We, your petitioners, the Legislative Assembly of the Territory of Utah, respectfully represent:

Utah contains an aggregate wealth of more than \$200,000,000. The proceeds of her farms, live stock, mines and manufactures for the year 1890 amounted to \$23,000,000.

She has near a quarter of a million of civilized people, who, in point of intelligence, industry and all the essential qualities of good citizenship, are up to the standard of any American community. Polygamy, once practiced by a small portion of her people, has yielded to the supremacy of the law, a sense of the evils flowing from it, and of the utter futility of further attempting to maintain an institution obnoxious to general public sentiment.

In the midst of wonderful material progress her people have recently turned their attention to the study of questions of government and

legitimate politics and are espousing the cause of one or the other of the national parties.

These new conditions have come naturally, honestly, and for the future are absolutely secure. A patriotic people are pledged to their preservation. Retrogression, involving as it would, dishonor and dire misfortune, is impossible.

Utah, in the feelings of her people, has been lifted from her humiliation and disgrace. To-day she is imbued with the hope and determination to be free—free in the full sense of American constitutional freedom; which means something more than liberty permitted; which consists in civil and political rights absolutely guaranteed, assured and guarded in one's liberties as a man and a citizen—his right to vote, his right to hold office, his equality with all others, who are his fellow citizens—all these guarded and protected, and not held at the mercy and discretion of one man or popular majority or distant body unadvised as to local needs or interests.

The governor, the secretary, the members of the judiciary (except justices of the peace), the marshal, the public prosecutor and his assistants, the board of commissioners appointing all registration and election officers and controlling the elections, are selected by a distant appointing power and are utterly unaccountable to the people for the manner in which they perform the duties of their offices.

The governor nominates the auditor of public accounts, treasurer, the governing boards of all public institutions, such as the university, agricultural college, reform school and insane asylum. Thus the people have no voice in the selection of persons to manage their public funds and institutions created and maintained at their expense. The territorial school commissioner is selected by the supreme court and owes no responsibility to the people.

Clerks, selected by the district judges, and the probate judges, appointed by the President and with the advice of the Senate, select the regular panels for jurors. The regular panel is supplemented by persons summoned at the discretion of the United States marshal. The determination of rights of life, liberty and property rest with tribunals, no part of which owe any accountability to those most vitally concerned in the faithful performance of their duties. The marshal and his deputies are clothed with the most far-reaching authority, under which they may usurp the functions of all the local constabulary and police of the Territory. Even the justices of the peace are shorn of their limited jurisdiction by commissioners appointed by the supreme court and whose jurisdiction is made co-extensive with that of such justices.

The will of the representatives of the people in the enactment of needed legislation is liable to be defeated at the caprice of a gubernatorial autocrat clothed with the power of absolute veto.

While the county prosecuting attorneys, elected by the people, are permitted to initiate prosecutions in the inferior courts, no such prosecution can be carried forward to success except according to the pleasure of the district attorney imposed upon the people from abroad.

The most vicious interference with the vestige of our local liberties is the maintenance and action of the Utah Commission, who, in their appointment of the registration officers, have often selected corrupt and irresponsible persons. They have filled the registration lists with fictitious names and resorted to other devices by which repeating and other frauds might be successfully perpetrated at elections.

There is no province or dependency, it is believed, of any civilized nation wherein the people are not accorded more of liberty and the rights of man than are possessed by Americans in Utah.

The situation is intolerable to freemen. The people, through us, their chosen but helpless representatives, demand relief. The office-holders, their patrons, those who fatten upon the degradation and misfortune of

our people, all the hordes of the beneficiaries of the present system, will resist the appeal.

Your memorialists, however, confidently relying upon the justice of the representatives of the American people, ask the Congress of the United States to enact into a law, as a measure which will afford immediate relief, the bill introduced into the Senate by Senator Faulkner and in the House of Representatives by Delegate Caine, "For the local government of Utah Territory, and to provide for the election of certain officers in said Territory."

Your memorialists further ask that, as all essential conditions exist entitling Utah to admission into the Union as a State, as soon as your honorable body is satisfied of this fact, a law may at once be enacted permitting her to take the position for which she is eminently fitted.

And your memorialists will ever pray, etc.

REVELATION NECESSARY IN THE CHURCH.

ONE of the most difficult doctrines of the Gospel for the world to understand is that of revelation. The majority of the Christian sects do not only find it difficult to understand, but maintain that it is not necessary in the Church. Paul advises the members of the Church of Christ to "despise not prophesyings," and the world believe in a general way that revelation was one of the gifts of the Spirit to the Former-day Saints; but when the Latter-day Saints declare to men that this same gift exists and is necessary in the Church to-day, Christians do not as a rule believe them. And yet there is nothing clearer than that "where there are no visions the people perish," and that, "surely the Lord will do nothing but He revealeth His secret unto His servants the Prophets." But the churches say, "There is no use for revelation now; we have enough in the Scriptures for our need!" When these churches are asked certain questions which they can not answer, the absurdity of the position they assume in respect to prophecy and the spiritual gifts is more strikingly apparent. Let us ask, for example, if these points—the eternity of the marriage covenant, the pre-existence of the spirits of men, the salvation and the baptism for the dead who have died without a knowledge of the Gospel—are understood by them? The answer will be that they do not understand these things; and, furthermore, it will be that it is not necessary to understand these mysteries of God, and they must be left with Him. No one will deny, however, what a comfort it would be to understand such precious doctrines; and what an influence it would have upon the lives of men to understand God's purpose in respect to these doctrines. Revelation alone can make that known.

But if these are mysteries, let us ask some simpler questions, and see if more is known about the answers to them without revelation. If all that is needed for the complete guidance of the Church is now revealed in the Holy Scriptures, why are there such striking differences in doctrine and belief among the churches—differences that have often caused bloodshed, and that are dividing those who should be united as one grand brotherhood? Why does one Christian sect believe in and practice baptism by immersion, while another baptizes by sprinkling? Why do some sects be-

lieve in infant damnation, or in the condemnation of children who are not baptized? Why is there no priesthood—a united priesthood—with the power and gifts enjoyed by the Apostles? Why are there so many differences in relation to the organization of the Church? These questions may again be answered by saying that revelation from God can alone clear up and adjust the differences.

The American Presbyterian Church commission on the revision of faith recently met in New York, and, among other things, discussed the doctrine of infant damnation, which has been a tenet of their faith for years. They united on this occasion in entirely eliminating this doctrine from their faith, adopting instead this paragraph:

Infants dying in infancy, and all other persons who are not guilty of actual transgression, are included in the election of grace, and saved and regenerated by Christ through the Spirit, who worketh when and where and how He pleaseth. So also are all others elected persons who are not outwardly called by the baptism of the word.

But this change was made by the wisdom of man, just as the doctrine was first adopted by a fallen church through the erroneous notions of men. The doctrines of Christendom are adulterated by many such errors ordained of men, the result being that the pure Gospel—which is kept alive by the spirit of revelation—is not found in the churches, and God does not recognize the worship, for “in vain they do worship me, teaching for doctrines the commandment of men.” Now, if revelation is unnecessary, why was this doctrine, which has caused so much needless pain to loving parents, and which is now declared to be erroneous, so long a tenet of the church? The Gospel of Jesus Christ is plain enough on the true condition of children. The Savior said: “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” It has, besides, been made known by revelation, in our day, through the Prophet Joseph Smith, as early as September, 1830, in these words: “But behold I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten. Wherefore, they can not sin, for power is not give unto Satan to tempt little children, until they begin to become accountable unto me.”

When we view the state of the world at the present time, it seems plain that the saying, “Where there are no visions the people perish,” has been clearly exemplified in the case of modern Christendom. To eradicate all evil from the church, and to bring order into this chaos of conflicting opinions, the gift of revelation is necessary; and to enable men to proclaim the pure Gospel doctrines anew in a language and spirit that can be understood by all who will hear, this gift is essential. The spirit of revelation is the most important in the Church; without it the people can not become united in word and deed, and without it the Church would die. It is its spiritual food, and God does not and will not recognize any church or people to whom He does not make known His will by revelation. His Church is one and not many; its members are united by the spirit of revelation, and are entitled to, and enjoy, a knowledge of God's will concerning them.

E. H. A.

UTAH NEWS.

(Summarized from Territorial papers.)

Groesbeck and Houghton's lace house in Salt Lake City was destroyed by fire on February 9; loss, \$50,000.

Bishop Niels Aagaard, of Levan, Juab County, died on February 4, of pneumonia, following an attack of *la grippe*.

The bill creating a fourth judicial district in Utah has been passed by the Senate, and is likely to go through the House of Representatives and become a law.

A rich mineral discovery has been made half a mile east of the Temple at Manti. An assay showed eighty-eight ounces of silver and \$39 in gold to the ton of ore.

A movement has been inaugurated to erect a monument at Clarkston, Cache County, in honor of Martin Harris, one of the three witnesses to the Book of Mormon.

Sister Lucy Grant, wife of Apostle Grant, whose health was in a precarious condition, is reported to be steadily improving and in a fair way to recover from her long and severe illness.

On February 3 a company of troops, composed of Sioux braves, was added to the garrison at Fort Douglas. The officers to whom government has assigned the labor of training the Indians for soldiers believe that the scheme will prove a success.

A Sunday School for deaf and dumb children was organized in Salt Lake City on January 10, by the Stake superintendency of schools. There were twenty-seven members. Elder H. C. Barrall was chosen superintendent of the school, and Elder Laron Pratt assistant superintendent. The system followed in the deaf mute department of the Deseret University is used for communication with the children, some of whom are quite proficient in the elementary branches of a common school education.

During the recent political contest in Salt Lake City there were many dissensions and much quarreling in the liberal party councils, indicating the early disintegration of the organization. There was almost a riot in the convention held on February 4. With its complete control of the election machinery, however, it can still have its own way at the ballot box, though at the present rate of secession from the party there will soon be too few members left in it to longer maintain themselves in office even by means of the huge political frauds which are a leading feature of the "liberal" policy.

Three municipal elections occurred in Utah on February 8, at Salt Lake City, Provo and Richmond. In the first-named place the liberals elected the general officers by majorities ranging from 942 to 1248. Baskin, for mayor, received the lowest number of votes on the liberal ticket, 4560, and Janney, for marshal, the highest, 4715. H. C. Lett, democrat, received 2766 votes for mayor, and H. M. Wells, republican candidate for the same office, 852. The democrats carried the third precinct; the other four went liberal; there is said to have been much fraudulent work on the part of the liberals. At Provo, the democratic ticket was elected by 74 majority, W. N. Dusenberry being chosen mayor; the republicans elect part of the city council. At Richmond, the parties are nearly equal; the democrats elected the mayor, and the republicans the city marshal.

For the past two winters nearly all the young colts in the mountains near Wanship, Summit County, have been devoured by a mountain lion, or cougar, and heretofore all efforts to get within range of the ferocious animal have been vain, though it has frequently been seen. On January 27 two young men, W. H. Gardner, of Salt Lake City, and Archibald Anderson, of Wanship, were successful in tracking the lion in the snow, following its trail through ravines and brush, and along precipitous mountain sides, until they came upon its hiding-place. When within range Mr. Gardner fired a shot from his Winchester rifle, piercing the beast immediately below the heart. The lion made an effort to attack its foes, but soon sank back and expired. It was brought into the city and exhibited. It measured over seven feet in length, and though very lean and gaunt, weighed one hundred and forty pounds.